Union of Churches

PRESENTED TO THE 3548.50

Public Library of the City of Boston

By Rev. W. C. Gannett
Received Oct. 3rd 1871. No 12495

Boston Public Library

Do not write in this book or mark it with pen or pencil. Penalties for so doing are imposed by the Revised Laws of the Commonwealth of Massachusetts.

This book was issued to the borrower on the date last stamped below.

FORM NO. 609; 10.2.34; 224M.

THE

UNION OF CHURCHES

IN THE

SPIRIT OF CHARITY;

WITH

ITS ARTICLES OF ASSOCIATION AND TRUST, AND THE RITUAL OF THE CHRISTIAN LITURGY ACCEPTED.

UNDER THE SANCTION OF

Many of the Distinguished Clergy and Laity of New England.

INCORPORATED 1860.

BOSTON:
JOHN WILSON AND SON.
1865.

PUBLIC LIBRARY OF THE CITY OF BOSTON

120495.
Garnett

Rev^d Ezra. S. Garnett D. D.
with the respects of his
humble servant. —
David Sears —

Decem^r 1865 —

PREFACE.

THE leading object of Christ's Church, Longwood,— a Gospel Church, and the first of the Union of Churches in the spirit of charity, — is to adopt the broad platform of religious opinion alluded to in the introduction to the Christian Liturgy, and to accept that Liturgy and the trust of the Church, as providing a Ritual which comprehends those doctrines which are especially essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, the precise nature of the atonement, or the particular relations of the Old Testament to the New, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of

Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship? If they will abstain from obtruding into the act of worship those theological speculations which have no necessary connection with it, why may they not bow together before that God which they all adore?

The Liturgy of the Gospel Church professes to give expression to those feelings which should be in man's heart when he looks up to God. It would leave the theological questions on which sects divide to be settled by each individual in his own way, while it would draw all Christian people together in the sentiment and offices of devotion.

Christendom agrees that there is but one God, — the Great Spirit of the Universe, supreme and everlasting, without body, parts, or passions; the Creator and God of all; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will.

The Gospel Church puts forth the declaration, that His manifestations for the government of this world — so far as the Bible teaches — are apparently made through the following divine agencies; namely, Λόγος, Ζωή, and Πνεῦμα, our Father in Heaven, our Saviour, and the Holy Ghost.

That these three beings are recognized as the messengers of his will; and may therefore be called "the Holy Trinity for the salvation of man," and be worshipped under the name of "The Gospel Trinity," in the manner set forth in its appropriate prayer, and adopted by the Gospel Church.

How the several worlds which compose our planetary system, and the thousand other worlds of the boundless universe, are governed, we are in entire ignorance; but we cannot doubt that the same Almighty Power which made them upholds and guides them by suitable divine agencies, in accordance with his infinite mercy.

It is earnestly hoped, that, in conformity to the Ritual of the Gospel Church, all honest Christians may be able cheerfully to join in the morning and evening worship of the one living, true, and Almighty God, — the Great Spirit of the Universe, — and give to the various manifestations of the Father, the Son, and the Holy Ghost, — under the name of the Gospel Trinity for the salvation of man, — all the reverence and homage due to their respective attributes and powers, as set forth in the Holy Scriptures.

On this broad foundation, united and bound together by the orders of prayer of the Gospel

Church, "the Union of Churches in the spirit of Charity" is founded. It is hoped, that, in time, by mutual concession, and in a feeling of Christian Brotherhood, an elementary Church may thus be formed, open to all denominations, and for the common benefit and universal acknowledgment of the Christian religion.

It is at present represented by *the Gospel Church* of Longwood, in which the teaching of our Saviour, as set forth in the Evangelists, is proclaimed, and clearly and faithfully interpreted according to its true intent and meaning, untrammelled by the decrees of ecclesiastic councils, the articles of foreign churches, or the dicta of special reformers.

The Union admits all Christian preachers into its pulpits on the single condition that they read the Ritual of the Christian Liturgy; and they tender the hand of fellowship, unrestrained by sectarian bias, to all whose interpretation of the Scriptures shall be made with honesty of purpose and charity of spirit, and in accordance with the theory of the Union, its hopes, expectations, and belief, based on a foundation of love and mutual concession.

Brookline, Sept. 8, 1865.

PUBLIC LIBRARY OF THE CITY OF BOSTON

THE UNION OF CHURCHES

IN

THE SPIRIT OF CHARITY.

In 1858 a number of gentlemen associated themselves together for the purpose of aiding in the erection of a Church based on a broad platform of religious opinion, on which Christians might stand in amity, and join in a common worship of Almighty God. They were induced to give their patronage and support to this object by many and cogent reasons; and, among others, from the great results which have gradually arisen from the almost universal distribution of the Bible.

Under active and benevolent agencies, this holy book is now open to every man, and circulates through the world, for good or for evil, without note or comment. Millions of minds are at work upon it; and the laity are thus becoming the judges and critics of our Holy Writ, analyzing and discussing the ordinances of the Old Testament and the declara-

tions of the New, and gradually establishing for themselves separate theories of religious belief.

From this cause, among others, arises the increased and increasing subdivision of opinions among the followers of Christ, working, and still threatening to work, injurious consequences to society. This evil can be checked only by *toleration.*

And toleration is a virtue much needed in the present state of religion, and especially in communities where minute differences of religious faith, when they find no neutral ground to stand on, are apt to become the pregnant causes of unchristian strife, engendering bitter feelings among Christians; dividing them into numerous and rival parties; inflicting sorrow and unkindness upon the nearest and dearest social relations of life; and, finally, closing our village churches, or at least rendering their several congregations so weak and poor as to prevent their obtaining well-educated teachers to instruct them, and frequently leaving those who for many long years have administered to them in want of the ordinary comforts of life.

The necessity of allowing to man a liberal range in matters of doctrine, in order to fix him in matters essential, is yearly becoming more apparent; and although error, bigotry, and superstition are still abounding, and primitive Christians perhaps hardly recognize their pure and simple religion in many of the dogmas of the present day, yet surely an observant eye may discover signs which indicate that the

hour is not far off when many of them will be rejected.

Religion and morality have suffered, and do now suffer, from frivolous or superstitious disputes; and a pious community should remember that it is a fearful thing to let *the passions* of men sway the worship of God.

The minds of thinking men should therefore be brought to bear upon the subject, and exerted to devise some mode of counteracting, or at least diminishing, the effects to be apprehended from the above-named cause; to see if it be not practicable, in these United States, to establish an institution where the religious services shall be based upon such a platform of peace, good-will, and brotherhood as may enable all honest Christians to stand thereon without fear and without reproach, and thus afford a retreat to that large and respectable body of meek and humble men now in our midst, perplexed and doubting, yet truly anxious to worship God in quietness of spirit and with righteousness of life.

This platform is intended to be framed in the Christian Liturgy of the Gospel Church.

The work throughout is of a character to demand the close examination of *new congregations* of faithful men proposing to unite and form themselves into a visible Church of Christ.

"The religious feeling which pervades the Liturgy of the Gospel Church, and its freedom from — what is too common in liturgical and extemporaneous

prayers — an attempt to make the devotions of the Church a means of indoctrinating the worshippers in a sectarian creed, is sufficient to recommend it to attention."

But Christians are particularly called to notice the holy object which it has in view. "The purpose of the Church is, to provide a Liturgy which shall comprehend those doctrines which are essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, or as to the precise nature of the atonement, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship?"

"The Liturgy of the Gospel Church professes only to give expression to those feelings which should be in man's heart when he looks up to God, while it would draw all Christian people together in the sentiment and offices of devotion."

Zealous theorists may not be satisfied with the articles laid down in this Liturgy, — they may desire others more stringent; but for such the time is passed: and it is hoped that every Christian man among them can cheerfully join in the morning and

evening worship of Almighty God in the order offered; giving in his own mind to the union of our heavenly Father, our Saviour, and the Holy Ghost the attributes, place, and power which best accord with his conscience and the light which is in him. So likewise with the Eucharist, or Holy Communion: all may partake of it in the simplicity of the form presented, yet each communicant retain in the sacrament his particular interpretation of the words of our Saviour, with his own conviction of the nature of the elements, according to his faith and hope.

It may be remarked, that the services of the Christian Liturgy are already read by many clergymen of different denominations, and with great success, on occasions where their hearers are known to hold opposing religious opinions.

To forward these benevolent objects, it appears, from an examination of the Norfolk-County Registry of Deeds, that there is already granted a very beautiful lot in our suburbs, comprising an area of nearly forty thousand square feet, in trust; to be conveyed to the demandants in a form prescribed by the donor, *provided* "a church shall be erected thereon within twenty years from the date of the trust (1849), and the services of the above-named Liturgy read therein, and a tax of forty dollars annually levied on every pew to establish a Permanent Church Fund. The income of this Fund, as it accrues from the investments of the tax, is to be annually divided; and one half is to be paid to the officers of the Church, for

the use of the Church; and the other half of it to the owners of the pews, for their use." — *Extract from Deed of Trust.* (See Articles of Association.)

We are happy to have it in our power to say that this trust has been accepted, and this Fund established; and that, on the broad platform and plan presented, the several churches of Christ may now unite in a spirit of charity and mutual concession. It is believed that by such a union a valuable instrument will be set in motion for the good of the people, the clergy, and the Church.

In reference to the projected Church, it was necessary to obtain the assistance and support of a respectable number of the clergy. In that quarter, however, the proposal has been promptly and zealously met; and many distinguished clergymen have already approved of the plan, and volunteered to perform the services of the Church. This co-operation of the clergy is *the very spirit of the undertaking*, and without it the proposal would have lost its greatest merit.

It is thus expressed: "We, the undersigned subscribers, clergymen of various denominations in the Church of Christ, admiring the spirit and approving the design of the above-named Church, and trusting it will tend to promote *peace*, *good-will*, and *brotherhood* among mankind, are ready to contribute our mite to such desirable objects; and do promise to officiate in said Church on the terms above laid down, and in the rotation of our signatures, and at

least one Sabbath in three months, if invited to do so by the officers of the Church; and, when a pastor shall hereafter be regularly inducted into said Church, then to exchange with him in such wise that our officiating duty above mentioned may not exceed two Sabbaths in the year: it being understood, that, while we are permitted to read selected parts of said Christian Liturgy in the Church above mentioned, we shall sanction the reading of said Liturgy, in the churches in which we administer, by mutual consent."

The following is the Act of Incorporation, and Articles of Association, of the Union of Churches in the Spirit of Charity, recorded according to law: —

Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND FIFTY-SEVEN.

AN ACT to amend chapter two hundred and fifteen of the laws of one thousand eight hundred and fifty-six, entitled "An Act relating to the Organization of Corporations for Educational, Charitable, and Religious Purposes."

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: —

SECTION 1. — Any seven or more persons within this Commonwealth who shall, by writing, associate themselves together, under any name by them as-

sumed, for educational, charitable, or religious purposes, and shall comply with the provisions of this Act, shall, with their successors, be and remain a body politic and corporate.

SECT. 2. — The purpose for which such corporation shall be established, and the town or city within which it is established or located, shall be distinctly specified in its articles of association; which articles of association, and all amendments thereto, shall be recorded in the office of the register of deeds in the county wherein said city or town is situated: and it shall not be lawful for such corporation to appropriate its funds to any other purpose.

SECT. 3. — Any corporation, organized in accordance with the provisions of this Act, shall have all the powers and privileges, and be subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes, so far as the said provisions shall be applicable to corporations organized under the provisions of this Act.

SECT. 4. — Such corporations may hold real and personal estate, necessary for the purposes of said organization, to any amount not exceeding one hundred thousand dollars.

SECT. 5. — The real and personal estate of any company organized under the provisions of this Act shall not be exempted from taxation in any case where any part of the income or profits of the business of such corporation is divided among the members or stockholders of said corporation, or where

any portion of said real and personal estate is used or appropriated for other than educational, charitable, or religious purposes.

SECT. 6. — The two hundred and fifteenth chapter of the statutes of the year one thousand eight hundred and fifty-six is hereby repealed.

SECT. 7. — This Act shall take effect on and after its passage.

House of Representatives, April 8, 1857.

Passed to be enacted. CHARLES A. PHELPS, *Speaker.*

In Senate, April 9, 1857.

Passed to be enacted. CHARLES W. UPHAM, *President.*

April 10, 1857.

Approved. HENRY J. GARDNER.

The Articles of Association are as follows, viz. : —

First, The establishment of an institution of peace, good-will, and brotherhood among mankind ; and the erection of an edifice in which the religious services shall be based on a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God, without being called upon to give up or deny the peculiarities of individual belief.

Second, The projection of a liberal plan by which *youth* may be judiciously educated, and *old age* charitably assisted.

This corporation is established at Longwood, in the town of Brookline and county of Norfolk; and purposes to hold, under a deed of trust, the following-described piece and parcel of land situated therein, and bounded as follows, — viz., beginning at a point on Colchester Street, at its junction with Hawes Street; thence running westerly, and bounded northerly by said Colchester Street, to land of Charles (Jr.) and Marshall Stearns; then turning and running southerly, and bounded westerly by said Stearns's land, to the iron rail of the Brookline Branch of the Boston and Worcester Railroad Corporation; then turning and running northeasterly on a curved line, and bounded southeasterly by said rail of said railroad, to the westerly side of Hawes Street continued; then turning and running northerly, and bounded easterly by said Hawes Street, to the place of beginning, — whenever the lawful proprietors thereof shall legally convey the same to this corporation.

The conditions of the above-named trust being, The erection of a church on the premises, — the first of said Union of Churches in the Spirit of Charity, — with a Permanent Church Fund attached thereto, to be commenced by an assessment on the pews, and continued by the joint efforts of the clergy and the laity; and the income of the Fund to be equally divided between the Church as an aggregate body, for its particular use, and the pewholders, — each pew being entitled to an equal share, — to be expended by them in further contributions to educational, chari-

table, and religious objects, at their option and by private action.*

The Wardens and Vestry and other officers of the Church will be chosen at that meeting of the corporation — or its adjournment — immediately succeeding the transfer of the church lot, with the church completed and the pews sold.

October 1, 1858. J. W. WARREN,
Committee on Publication.

Attest: C. U. COTTING, *Treasurer.*

Recorded in Norfolk-County Registry of Deeds, lib. 280, fol. 144.

In the above arrangement for a Union of Churches in the Spirit of Charity, it is declared to be a subject of great importance, and one worthy of close examination, to devise, if possible, some mode of toleration by which worshipping Christians may be brought together in harmony; to see if it be not practicable, in these United States, to establish an institution, or "Union of Churches in the Spirit of Charity," where the services shall be based "upon a broad platform of religious opinion, on which Christians may stand *in amity*, and join in a common worship of Almighty God."

To accomplish this end, a chapel has been erected,

* The Church is built according to the trust. It is paid for, and is free from debt. Its permanent Church funds amount to thirty thousand dollars.

with a form of worship in which Christians can peacefully pray, "without giving up or denying the peculiarities of their individual belief," and whose pulpit is open to holy and learned teachers of the several doctrines emanating from the Gospel of Christ, as above declared.

Most of the distinguished clergymen of Boston and its vicinity, in the spirit of enlightened Christianity, have volunteered to read the services of this chapel.

In regard to the Institution above named, it must always be borne in mind that a Church is independent in proportion to its extent, and valuable in proportion to its influence. Unity of purpose and unity of action are indispensable to its success; and its organization should combine simplicity with power. Single and unconnected societies, destitute of a bond of sympathetic affinity, and often wrangling and poor, can oppose no effective barrier to the increasing spread of pernicious doctrines; and the time is approaching when self-respect will teach them all the necessity of acting together in harmony, and as one elementary Church.

The various congregations in New England should therefore examine this plan of "a Union of Churches in the Spirit of Charity" with seriousness and attention, and with a disposition for mutual concession; and men of wealth and learning should be induced to contribute something, from their respective means, to advance the action of an earnest effort to counter-

act the prevailing mischievous tendency to abstractions and irreligion; so that, by their united power, this interesting and important Union of Churches may be speedily accomplished.

SUGGESTIVE VIEWS OF FAITH

AND

DOCTRINE FOR CHRISTIAN MEDITATION.

THERE is but one God, — the great Spirit of the universe, supreme and everlasting; without body, parts, or passions; the Creator and God of all; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will.

"*In the transcendent, removed, and awful depths of his Absolute Infinitude, which no understanding can pierce, the Everlasting and Almighty God lives in an existence of which the only possible knowledge is light thrown back from revelation.*"*

The manifestations of the Godhead for the government of this world, so far as the Bible teaches, are apparently made through the following Divine agen-

---

* Huntington.

cies, — namely, Λόγος, Ζωή, and Πνεῦμα, — our Father in heaven, our Saviour, and the Holy Ghost. These three Beings are recognized as the messengers of his will, and may therefore be called "The Holy Trinity for the Salvation of Man," and worshipped, under the name of "The Gospel Trinity," in the manner set forth in its appropriate prayer and adopted by the Gospel Church.

"But out of that ineffable and veiled Godhead — the groundwork, if we may say so, of all Divine manifestations, or theophany — there emerge to us in revelation the three whom we rightly call persons, — Father, Son, and Holy Ghost, — with their several individual offices, mutual relations, operations towards men, and perfect unity together." *

"In these three persons or impersonations, I only see a revelation of the Absolute Being, under just such relatives as, by their mutual play in and before our imaginative sense, will produce in us the truest knowledge of God, render him most conversable, bring him closest to feeling, and give him the freest, least obstructed access, as a quickening power, to our hearts." †

The first great manifestation of the Everlasting and Almighty God — the great Spirit of the uni-

---

* Huntington. † Bushnell.

verse — revealed to man was by the Word, ὁ Λόγος, who made this world and every created thing upon it, — the Father of all, our Father in heaven.

"In the beginning was the Word, and the Word was God."

"The same was in the beginning with God."

"All things were made by him, and without him was not any thing made that was made."

"In him was life, and the life was the light of men."

Gospel of St. John.

The second great manifestation was *the Word made flesh*, Ζωή, the only-begotten Son of the Father; our Mediator and Saviour; who, by the will of the Father, took man's nature; whereof is Christ; Divine and human; who dwelt among us, was crucified, dead, and buried, and is now in the bosom of the Father.

"And the Word was made flesh," "full of grace and truth."

"And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon him.'"

Gospel of St. John.

The third great manifestation was *the Holy Ghost*, Πνεῦμα, — sent from the Father, by the promise of the Son, for man's comfort and guide, — by whose inspiration evil is overcome, and the way of salvation made manifest.

"And I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever." — "Even the Spirit of truth." — "But the Comforter — which is the Holy Ghost — whom the Father will send in my name, — he will teach you all things."

Gospel of St. John.

These manifestations declare the purpose of the Absolute — the Great Spirit of the universe — for the government of this world; and under his will these three mystical beings form in union "a Holy Trinity for the Salvation of Man." How the several worlds which compose our planetary system, and the thousand other worlds of the boundless universe, are governed, we are in entire ignorance; but we cannot doubt that the same Almighty Power which made them upholds and guides them by suitable Divine agencies in accordance with his infinite mercy.

The belief in a Father in heaven, in Christ a Saviour, and in the Holy Ghost a Comforter, forms the basis of the Christian religion. No theory would be accepted without them; Christianity would be a nullity. This Trinity is shown in the prayer to Almighty God, — the Great Spirit of the universe, — and in the prayer to the Gospel Trinity, as provided in the morning prayer of the Gospel Church.

The Λόγος is declared in the Gospel of St. John, and

Commentators have endeavored to foreshadow this Being as Christ. But their constructions seem labored, and are with difficulty made conformable to the general spirit of the Gospel. When the term is applied to him whom Jesus calls "his Father in heaven," then similitude and harmony are found in the narration, and the Gospel is verified in its simplicity. "The Λόγος was made flesh," "The life which is the light of men," "The Father which dwelleth in me," "I and my Father are one," are all significant of *the Spirit of God in man.*

The Jews hold the name of Jehovah, the Almighty God, in great veneration, and generally use in their records, as applicable to the divine agent of a chosen people, a name of less signification.

The leader of the Jews, Adoni, — Master and Governor; the God of Moses from the land of Egypt,* — is described in the Pentateuch as having like impulses and passions with Moses himself. The qualities, modes of action, thoughts, and purposes of this being cannot be made to accord with the thoughts, doings, and doctrines of our blessed Saviour. They cannot be one and the same. On the other hand, still less can we venture the idea that Jesus, our Mediator and Saviour, — beloved, venerated, and adored, as he is by us, — can, by possibility, be one and the same with that "transcendent, removed, and awful Being, the Absolute Infinite, the Everlasting

---

* Hosea.

and Almighty God, who lives in an existence which no understanding can pierce," revealed to us in the immensity of his magnificent works, and by "light thrown back from revelation."

It was not necessary, at the time the Gospel of St. John appeared, to be more explicit: the natural interpretation of his declarations, uncontrolled by synods or sects, being that Λόγος was God emerging from the Great Spirit of the universe, — a Divine Agency for a specified object — the Maker of this earth, and of every living thing upon it; the Father of all; the Origin of life, and the life which is the light of men.

Neander, in his works, quotes Justin Martyr thus: — "That, so long as the Λόγος rested in God, it was identical with his substance, or rather stood in the relation of a part to the whole; by coming forth from the Divine Essence, it first attained a personal self-subsistence;" and "that the creation of the world was the epoch when the Λόγος, came forth from God." And Tertullian thus: — "He could easily conceive how the Godhead might cause to proceed from its own essence a being of the same substance, only in an inferior degree, and standing in the same relation as a ray of light to the sun. He asserted, therefore, the doctrine of one Divine Essence shared in a certain gradation by three persons most intimately connected."

About 4,000 years after the Λόγος — the Father of all, our Father in heaven — became self-subsistent, Jesus, the Word made flesh, the long-expected Christ, our blessed Saviour, was born in Bethlehem of Judea. Through him a new covenant appeared, and the principle of mercy rose triumphant. The way

of salvation was pointed out, and a heavenly influence — the Holy Ghost — promised to man, to guide, comfort, and strengthen his efforts to follow it.

As at the beginning of the world, the Λόγος emerged from Almighty God, and became self-subsistent; so, about 4,000 years after, Jesus Christ emerged from the Λόγος, and appeared upon earth as the Saviour of mankind.

As at his death our Saviour returned to the bosom of the Λόγος — his Father in heaven — and became identical with his being; so, in like manner, at the end of the world, the Λόγος will return to the Infinite Absolute, and thus, their mission being ended, Father, Son, and Holy Ghost will be merged in Almighty God.

Much was left untold and unexplained by Moses, the Prophets, Jesus Christ, and the Apostles; but our Saviour prayed to his Father to send into the world "the spirit of truth" — the Comforter — the Holy Ghost — *to teach us all things*, and guide the march of intellect in its onward course of refinement and mental culture to a just appreciation of the wonders of creation, and the unbounded benevolence of Almighty God.

EXTRACTS FROM CHANNING.

Let the Scriptures be read with a recollection of Christianity, and with that modification which a just criticism requires.

The grim features of old systems are softening, and their stern spirit yielding to conciliation and charity. Error has passed its meridian, and is sinking to rise no more. It has to contend with foes more formidable than theologians,— with foes from whom it cannot shield itself in mystery and metaphysical subtilties,— we mean with the progress of the human mind, and with the progress of the spirit of the Gospel. Society is going forward in intelligence and charity, and, of course, is leaving the theology of the sixteenth century behind it. We hail this revolution of opinion as a most auspicious event in the Christian cause.

The state of the world, compared with the past, may be called enlightened, and requires an enlightened ministry. Christianity now needs dispensers who will make history, nature, and the improvements

of society tributary to its elucidation and support; who will show its adaptation to man as an ever-progressive being; who will be able to meet the objections to its truth which will naturally be started in an active, stirring, inquiring age; and, though last, not least, will have enough of mental and moral courage to detect and renounce the errors in the Church on which such objections are generally built.

Christianity will suffer, if, at a time when vigor and acuteness of thinking are carried into all other departments, the pulpit should send forth nothing but wild declamation, positive assertion, or dull commonplaces, with which even childhood is satiated.

The time is come when the friends of Christian liberty and Christian charity are called to awake, and to remember their duties to themselves, to posterity, and to the Church of Christ. But, in doing this, let them remember the spirit of their religion; let no passion or bitterness dishonor their sacred cause; let them not lose its virtues or forfeit its promises.

Christian virtue, Christian holiness, love to God and man, — these are all which we think worth contending for; and these we believe to be intimately connected with the system now maintained.

While I speak diffidently of the future, I still hope that a brighter day is rising on the Christian Church than it has yet enjoyed, and that the Gospel is to shine forth in its native glory.

EXTRACTS FROM BUSHNELL.

It is a hope cherished by many of the most thoughtful and earnest Christians of our time that God is preparing the introduction, at last, of some new religious era. Hence there is a secret hope cherished by all such that something may transpire of a different character, and far higher moment to the cause of God on the earth, — something that will set us upon a firmer ground of stability; produce a more acknowledged and visible Christian unity; develop a more consistent, catholic, permanent, free, and living exhibition of the truth; and awaken in us higher thoughts, and prepare us for a new Christian era, — an open day of life and love and spiritual brotherhood, in which our narrow confines of bigotry and prejudice shall be melted away.

Meantime, as we all know, a feeling of fraternity is growing up silently in distant parts of the Christian world. Bigotry is tottering, rigidity growing flexible, and Christian hearts are yearning everywhere after a day of universal brotherhood in Jesus Christ.

Should we not, therefore, expect a gradual appearance of new life, and take up the hope, that, when so many signs and yearnings meet in their fulfilment, we may see a grand reviving of religion that shall be marked by no village boundaries, no walls of sect or name, but shall penetrate, vivify, and melt into brotherhood at last all who love our Lord Jesus Christ on earth?

Just there Christianity, which opinion could not reach, comes into sight, and Christ is known as the Redeemer and Saviour of the race, — the life of God manifested in the world.*

It is my hope that God is about to bring us back to the original simple age of spirit and life, and yet in such a way that we shall have our benefit in what we have suffered, and shall see that the sorrows we have passed through, and the confusions we have wrought, were necessary, in a sense, to the complete intelligence and final establishment of the Church.

It was necessary that the human understanding should go to work, try its hand upon the truth, bring out its dogmas or opinions, and let the world see them die. Then it is visible to all men what the truth is not; and then the simple, living truth of God offered to our faith, surrounded by the dead births of folly, looks more divinely clear, and lovelier to our hearts.

Accordingly, the eyes of men are now being turned,

---

* The Λόγος in the flesh.

as never before, towards the hope of some new, catholic age, where spirit and faith, having gotten their proper realm, clear of adverse possession, shall be able to abide there in God's simple light, to range it in liberty and fill it with love.

INSTITUTION OF GOSPEL CHURCHES.

In order more effectually to carry into operation the purposes of "The Union of Churches in the Spirit of Charity," upon the basis laid down in the foregoing pages, it has been thought advisable, after deliberation, that the Corporation now existing under that name should stand as the central point of the institution; and that churches hereafter connected with the Union should act — in reference to local detail — under separate forms of incorporation, and co-operate in the accomplishment of the original design by sending delegates to the above-named Union of Churches.

With this view, a Gospel Church in Brookline has been instituted, and, under the title of "The Proprietors of Christ's Church, Longwood," and First of the Union of Churches in the Spirit of Charity, is organized as a religious and charitable society for the purposes set forth in their Articles of Association, and in conformity to the terms of their Deed of Trust.

The Church is the property of "The Proprietors of Christ's Church, Longwood," a Corporation established by law, which has adopted for its government the Articles of Association of the Union of Churches in the Spirit of Charity, modified by the following fundamental Articles of Christ's Church, Longwood; viz.: —

Article I. — Every Pew sold and paid for becomes, by the sale and payment, an endowed Pew. The endowed Pews constitute the Proprietory of the Church under the Trust. There shall not be less than one hundred endowed Pews in the Church; and the united votes of these endowed Pews constitute the unanimous voice of the Church.

Each endowed Pew is entitled to one vote, and no more, whether owned by a society, by several persons, or by an individual.

A majority of the endowed Pews govern in all cases under the Trust.

Art. II. — Pews not subscribed for or purchased may be annually leased, and the proceeds applied as follows; viz., One-half to be paid into the permanent Church Fund for its objects and increase, and one-half set aside for the expenses of the Church, the officiating Clergy, the music, the sexton, and incidental expenses, until the whole or a majority of the Pews are sold, and paid for.

Art. III. — When the religious society is organized under the Trust, the Pews not subscribed for or

sold are to be known as Church Pews, and to be leased or set apart for the use of the subscribing Clergy, or allotted from year to year as free Pews, under such rules, regulations, and reservations as may be advisable and decent, and in harmony with the general objects of the Church, and as shall be voted at the annual meetings of the Proprietors, until they shall be sold under the terms of the Trust, and enter into the class of endowed Pews.

The tax on these Pews is forty dollars per annum, for the foundation of a permanent Church Fund when the Pews are sold, payable until the income of the fund, as constituted, is sufficient to supply the tax; after which the surplus income of the fund is to be equally divided between the Church, for Church-expenses, and the Pew-holders, for certain specified purposes of charity. But, until a Minister is permanently settled, seven-eighths of all sums annually collected from the Pews will be applied to the expenses of the Church.

This "Union of Churches in the Spirit of Charity," and "The Proprietors of Christ's Church, Longwood," are each incorporated under an Act in the general laws of Massachusetts, entitled "An Act relating to the organization of Corporations, for Educational, Charitable, and Religious purposes," and both are recorded in Norfolk-County Registry of Deeds, according to law.

New congregations, proposing to form themselves into a visible Church of Christ, are invited to attend the services of the Gospel Church, examine the suggestive views appurtenant to the Union, and the printed extracts from Christ's Church records.

THE BROAD CHURCH OF AMERICA.

THE BROAD CHURCH OF AMERICA.

At the meetings of the Vestry of Christ's Church, Longwood, held Thursday, February 6, and Monday, June 30, 1862, the following orders were passed: —

A settled clergyman of this Church, after carefully studying the advertisement of the Gospel Church, the introduction to the Ritual, and the summary of Christian faith and Christian doctrine, is at perfect liberty to explain that summary in accordance with his individual views, and give to our Father in heaven, the Son, and the Holy Ghost the attributes, place, and power which best accord with his conscience and the light which is in him.

The Trinity of the Councils is the work of man, but the Gospel Trinity is a condensation of the record; and it is hoped that all Christian men may be able conscientiously to join in the humble petitions offered in the Christian Liturgy to this holy

union for the salvation of man, as the same is spread forth in the gospels.

The orders of public services must be uniform, and the same for all; but the doctrine taught from the pulpit is to be free and responsive to the teacher's judgment.

The great object of this Church and institution, as set forth in its several publications, is the establishment of such a platform of religious opinion as will enable Christians of all denominations to stand thereon, and join in a common worship of Almighty God. This can only be done in the Spirit of Charity and by mutual concession.

Its disciples take the name of Gospelists, not as a sect, but as a distinction; the Gospel being the corner-stone of Christianity, and the various denominations of Christians, from Baptist to Universalist, contending parties or sectarians, building on it with different instruments and machinery.

The Gospelists admit all these into their pulpit, on the single condition that they read the Ritual of the Church; and they are prepared to settle as their permanent Rector — unrestrained by sectarian bias — any teacher from among them who shall adopt their

Liturgy, and whose interpretations of the Scriptures shall be made with honesty of purpose and charity of spirit, and in accordance with the theory of the Gospel Church, its hopes, expectations, and belief, based on a foundation of love and mutual concession.

Graduates, and the Graduating Classes of the Divinity School at Cambridge, the Theological Institution at Andover, the Theological Seminary at Newton, and the other religious institutions in the State, are hereby notified, that seats are reserved for them in the Gospel Church of Longwood in Brookline, to which they are respectfully invited.

From among the young clergymen thus congregated in the Church, it will be the duty of the Resident Pastor to recommend to the Vestry those of their number, conspicuous for their learning and elocution, who can be made available to assist him in his parochial exercises, and to preach occasionally to his congregation. *On such occasions of preaching, public notice, on request, will be given to that denomination of Christians for which the preacher may declare a preference, inviting their attendance in relation to a supply.*

Christ's Church, Longwood, is a Gospel Church,— "The first of the Union of Churches in the spirit of Charity." It has adopted a platform of religious opinion which comprehends those doctrines which

are especially essential to guide the mind in a right worship of God, and professes to give expression to those feelings which should be in man's heart when he looks up to his Maker.

In this Church, the teaching of our Saviour Jesus Christ, as set forth in the words of the Evangelists, is to be clearly and faithfully explained according to its true intent and meaning, without bias or impediment, and in conformity to the Preacher's faith and judgment.

A

SHORT ORDER OF PRAYER,

FOR THE USE OF THE BROAD CHURCH,

For Lectures, and other Occasional Services;

Being Selections from the Morning Prayer of the Gospel Church.

¶ The *Minister* shall begin the *Prayer*, by reading one or more of the following Sentences of Scripture:

THE Lord is in his holy temple; let all the earth keep silence before him.— *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.— *Mal.* i. 11.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.— *Ps.* li. 17.

Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness. — *Joel* ii. 13.

To the Lord our God belong mercy and forgiveness. —*Dan.* ix. 9.

¶ Then the Minister shall say,

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of our Heavenly Father, but confess them, with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of heavenly grace, saying —

¶ A general Confession, to be said by the whole Congregation after the Minister, all kneeling:

O GREAT and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the desires and devices of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done: and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those who confess their faults; restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. *Amen.*

¶ The People shall answer here, and at the end of every Prayer, *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ Then likewise he shall say:

O Lord, open thou our lips;
Ans. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;
Ans. As it was in the beginning, is now, and ever shall be, world without end.
Min. Praise ye the Lord.
Ans. The Lord's name be praised.

¶ The following Anthem is then to be said or sung:

Venite, exultimus Domino.

O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

¶ After which the Minister shall say the following Prayer to Almighty God, all kneeling:

PRAYER TO ALMIGHTY GOD.

O ETERNAL and Almighty God, omniscient and omnipresent, the Creator and God of all, to whom the universe is subject, — we humbly adore thy name, and worship thy perfection.

All things obey thy will, and this glorious earth, with the thousand brilliant worlds which circle round thee, are governed by thy law. In wisdom hast thou made them all.

We are taught to worship thee, O Eternal and Almighty God, through the mysterious union of a holy, blessed, and glorious Trinity, and to ascribe to our Father in heaven all might, majesty, dominion, and power, as God, Governor, and Judge, of the world we live in. We thank thee, that our Father has promised us eternal life, and salvation in the day of final judgment, through the mediation of our Redeemer Jesus Christ; and that by the inspiration of the Holy Ghost, we are permitted to offer up to thy all-glorious majesty, our humble supplications and prayers — believing in thy justice, and trusting to thy mercy hereafter.

O most adorable Spirit, great Ruler of creation, God of gods, benevolent and good, thou didst order our

being, and our condition is according to thy word. Grant us, we humbly beseech thee, a knowledge of thy truth, and a clear understanding of thy will, with a grateful sense of the mercies we receive from our Heavenly Father, through his blessed Son, our Saviour, so that when, hereafter, we shall live in the spirit, we may prove ourselves acceptable to thee, and become partakers of that happy life prepared for us from the beginning. *Amen.*

¶ After which shall be said or sung the following Hymn:

Te Deum laudamus.

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee, all Angels cry aloud; the Heavens and all the Powers therein.

To thee, Cherubim and Seraphim continually do cry.

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church, throughout all the world, doth acknowledge thee.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants.

Make them to be numbered with thy saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

¶ Then the Minister, kneeling, shall say the following Prayer to

THE GOSPEL TRINITY.

To our Father in Heaven.

O HOLY Father in heaven, O glorious and and blessed Word, who, in the beginning, didst form this world and every living thing upon it. Hallowed be thy name. Thou orderest our condition, and through thy wisdom we live, and move, and have our being.

Submissively we bow before thee, and entreat thy pardon for our transgressions. To thee belong might, majesty, dominion, and power over us, and we pray thee, Heavenly Father, mercifully to look upon our infirmities. Remember, O Lord, that our flesh is weak and tends to evil, and that, while soul and body are bound together by perishable matter, we may be daily tempted beyond our strength. Succor us, we beseech thee, in our troubles, and send us aid in our distress, that through the inspiration of the Holy Spirit we may have a heart to love, and not to fear thy judgments.

O gracious Father, we have erred and strayed from thy ways; we have followed the devices of our own hearts; we have offended thee; we are miserable sinners. But thou, O God, have mercy upon us; spare us who confess our faults; restore us who are penitent; and enable us finally to attain eternal life, through thy promises declared to all mankind in Jesus Christ our Lord.

To the Son.

O blessed Lord, our Saviour, O Christ, our Comforter, beloved Son of our Heavenly Father; thou didst receive man's form to save him from the effects of sin, and didst endure the sharpness of death to obtain for him the kingdom of heaven. We thank thee — we praise thee — we bless thee, and worship thee for ever.

Without thy manifestation, our own unworthiness would have left us subject to the law; but thou, O gra-

cious Saviour, in thy abundant love, didst mediate in our behalf, and gave thy body a living sacrifice for our salvation. Eternal life is in thee; and through thee, and by thy precepts, we hope to be made partakers of the heavenly kingdom thou hast prepared for us. O holy Jesus, splendor of the Father, brightness of eternal light, and King of glory, we are thy disciples and followers for ever, and will constantly endeavor, through thy help, faithfully to live and walk according to thy law. Pardon, then, our sins, we humbly beseech thee, and save our souls to dwell with thee in life everlasting.

To the Holy Ghost.

O glorious Holy Ghost, the Lord of life, and giver of every perfect gift, who proceedest from the true and living God, through the Father and by the Son to us; and with the Father and the Son art worshipped and glorified. O Holy Spirit, replenish us with thy grace, and endue us plenteously with thy heavenly gifts. Grant, we beseech thee, that we may receive from thy inspiration wisdom, understanding, and counsel, fortitude, knowledge, and piety; so that through them we may obtain their blessed fruits of charity, joy, and peace, patience and goodness, fidelity and love, and such other Christian virtues as are necessary to salvation. Look upon us with an eye of mercy, comfort us with a sense of thy goodness, and enable us so to live, that, when this painful life is ended, we may dwell with thy Holy Spirit in life everlasting.

To the Trinity.

O holy, blessed, and glorious Trinity, in adoration of the eternal Spirit of Almighty God, the Ruler of the universe and God of gods, and in the power of his divine majesty, we acknowledge the excellence of thy mysterious name, and worship the sacred union of the Father, the Son, and the Holy Ghost, appointed from the beginning for our government, salvation, and the life to come. *Amen.*

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ Then shall be said the Christian's Creed, by the Minister and People, standing:

I BELIEVE in one God, Eternal and Almighty, the Creator and God of all.

I believe in a Holy Father in heaven; a blessed Redeemer of the world; a glorious Holy Ghost; in Jesus Christ our Lord.

I believe in the Holy Catholic Church; in the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. *Amen.*

¶ And, after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing, —

The Lord be with you;
Ans. And with thy spirit.

¶ *Min.* Let us pray.

O Lord, show thy mercy upon us;
Ans. And grant us thy salvation.
Min. O God, make clean our hearts within us;
Ans. And take not thy Holy Spirit from us.

¶ A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ A Prayer for all Conditions of Men.

O GOD, the Maker and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ A General Thanksgiving.

FATHER of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world, for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord. *Amen.*

¶ Promise of the Lord.

FATHER in heaven, who hast given us grace at this time, with one accord to make our common supplications unto thee; and dost promise that when

two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

THE grace of our Father in Heaven, the love of Christ, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ End of the Prayer for Occasional Services.

¶ Chanting and Singing on the discretion of the Minister.

¶ After "Glory be to the Father," immediately succeeding the prayer to the Gospel Trinity, the Minister may, on his discretion, read the Lesson of the Morning from the New Testament of the preceding Sunday, according to the calendar; and, before the Lesson is read, shall say, Here beginneth such a chapter, or verse of such a chapter, of such a book; and, after the Lesson, Here endeth the Lesson.

¶ The Service will commence with an appropriate Voluntary of instrumental music, and finish with a Hymn.

MEMORANDA.

u
B
S
C

Gospel Church.